

# OBSERVATIONS UPON THE ORDINANCE OF THE LORDS and COMMONS AT WESTMINSTER.

After advice had with their Assembly  
of DIVINES, for the Ordination of  
Ministers *pro Tempore*, according to their  
DIRECTORY for ORDINATION,  
and Rules for Examination there-  
in expressed.

*Die Mercurij. 2. Octob. 1644.*

*The Priesthood being changed, there is made of necessity a  
change also of the Law, Heb. 7. 12.*

*Si quis cum Episcopo non sint, in Ecclesiā non sunt. Cypr.  
Epist. 69. n. 31.*

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O X F O R D,  
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✓  
Committee  
of Selection  
of Framers  
and others

1831 A.D.



## OBSERVATIONS UPON THE ORDINANCE, &c.

2. Octob. 1644.

1. Will not quarrell with the *Ordinance* or Authors thereof, because it ariseth from them, who have neither skill nor authority to provide for *Ordination*. This were something an high charge. And yet *Ordination* is confessed <sup>a</sup> to be a spirituall act, which may only be performed by spirituall persons. It ought therefore to be provided for by spirituall Persons. Whereas this *Ordinance* goes backward: it is sent from the *Lords* and *Commons* to the *Assembly of Divines*; not to be devised, or framed by them, but to take care of the *Printing* thereof. That's all they have to doe in the publishing of this *Ordinance*: Witnesse *H. Elsyng*. It seems, they are esteemed fit men to oversee the *Prestie*.

2. Whereas <sup>b</sup> *Publick Prayers*, and *Formes of Ordination*, <sup>b</sup> *Cod. Afric.* <sup>c</sup> *Can. 103.* had wont to be collected and Ordered by *Divines*, indeed, by *Bishops* assembled in a *Synode*, or free *Councell*; though after-

wards confirmed and authorized by Princes and Acts of State, for the quiet performance of the same, and full conformity thereto.

3. Thus was it in the daies of K. Edward the sixt, of Q. Elizabeth, and K. James. Indeed were not Corporall and penall Lawes made, which are not in the power of the Church, some light Spirits, and unquiet dispositions woulde dissolve the bonds of unity, and subvert the frame of uniformity, while they like of nothing, but what is suitable to their own giddy braines and distempered fancies; nor of that long.

4. This *Ordinance of the Lords and Commons*, is no long lived *Ordinance*; it is not like the Lawes of the Medes and Persians, lasting and unalterable; it is but *pro tempore*, for the time of their Sovereignty. And the tide, with Gods blessing, may turne before October next. If not, <sup>a</sup> *Ordination*, we see, is with them as changeable as an *Ordinance*. And this manifesteth, that this their *Ordination* is no divine Institution.

<sup>a</sup> Provided, that this *Ordinance* shall stand in force for twelve Months, and no longer.

Ord p. 15.

e 25 H.n.

VIII. c. 19.

f 1b.

g 1. Eliis c. 1.

<sup>b</sup> 1. Eliis. c. 2.

5. But this *Ordinance* was made after advice had with the *Assembly of Divines*. The *Advice* is theirs, the *Ordinance* yours. They are the Councillors to advise, but *yee the State*, this *Ordaines* and enacts. Whereas they ought not <sup>c</sup> by the Lawes of this Kingdome to have met in any such *Assembly*, without the Kings summons: <sup>d</sup> neither ought any *Ordinance* at all to be made without His Royall assent. <sup>e</sup> All such Spirituall and Ecclesiasticall Jurisdiction is annexed to the *Crown* of this Realme; and to no other. And <sup>f</sup> the King, by the advice of the *Metropolitan* of this Realme, or of His Commissioners for causes Ecclesiasticall, may *Ordaine*, or publish Rites and Ceremonies. But I read of no other, that have Legall power in this Realme of England, without the Kings Commission to doe thus.

6. But you take *advice* with the *Assembly of Divines*, your Commissioners. An *Assembly of Divines*? so you call it. But is it so? consists it only of *Divines*? It seems so by the title of <sup>i</sup> Ordin. Jun. 12. 1643 P. <sup>j</sup> your *Ordinance*: but how then come <sup>i</sup> the Earles of Northumberland, and Manchester, Viscount Sea and Seale, Francis Rows, Sir Henry Vane, and John White, into the *Assembly*?

Arc

Are these *Divines*? *States-men*, and *Lawyers*, and *Sword-men*, *Lords* and *Knights*, all *Divines*. I perceive then, we may have *Lord-Divines*, though not *Lord-Bishops*. *States-men* may meddle with *Divinity*; though not *Divines* with the *State*? Now I have lived to see <sup>k</sup> *Saul among the Prophets*; <sup>1</sup> *Sam. 19.*  
<sup>l</sup> *your Sonnes and Daughters* of all *Professions*, *Prophesy*, or <sup>23.</sup>  
*Dreame Dreames*, some upon Wooll-packs, others in Pulpits  
or Tubbs; no matter where, so it be for the good of the *State*.

7. Here then must needs be an *advised*, a *Divine Ordinance*. But though it be made *after advice*, yee tell us not, that it was made *according to their Divine advice*. If it be, I hope some of them will be able to justify it, by the Lawes both of God and this Realme. But the plain truth is, this project was resolved upon, before any *advice* had with them. This will clearly appeare, if we cast an eye back upon *An Ordinance for the calling of an Assembly of Learned Divines*. Junii 12. 1643.

8. Wherinfirst, before discussing of the question by your *Learned Divines*, yee <sup>m</sup> declare and resolve ( first declare, and then resolve; note that) that the present Church-government, by <sup>n</sup> *Ord. June 12. 1643. p. 1.* *Arch-Bishops, Bishops, &c.* is evill, and justly offensive and burthenosome to the Kingdome, a great impediment to Reformation and growth of Religion, and very prejudiciale to the State and Government of this Kingdom: and that therefore you are resolved, that the same shall be taken away. And in the *Solemne League and Covenant*, yee vow the extirpation thereof.

9. So the *Assembly* have their Lesson before hand, *Episcopall Government* must downe; it may not be admitted into consideration, be the *Assembly* never so desirous. It is *Declared and Resolved* by their infallible Masters, that it is evill, and <sup>o</sup> the View of the *Covenant* calls it *Antichristian*. *Justly of* <sup>p.</sup> *a View of the* *fensive it is to the Kingdome, and very prejudiciale to the state*; <sup>q.</sup> *Covenant. p.* and so are the Kings Revenues, and diverse Noble mens, and <sup>34.</sup> Gentlemens goods and Lands; you have therefore *taken them away*, and some of them ye have given, some sold away. Indeed the Bishops Lands are *justly offensive*, and their government *prejudiciale to the State*, ye stand in. For had they followed *St Pauls directions*, *2 Tim. 3. 4, 5.* I know in what state ye had

had been long since. In truth had not their *Lands* been *evil* in your eye, the Government would never have been offensive. This *Kingdome* hath flourished more yeares with this Government, then it can dayes with your unvoted, undevised platform. What a furtherance it hath been to *Reformation and growth of Religion*, the Enemies to the Catholick Religion have been sensible, and the most eminent men in the Reformed Churches bare us witness. I shall name one yet living, who will not, I presume, revoke, or retract, what he hath written. Peter *Moulin* is the man; and his words are these. • *Scio infra revolutionem Ecclesia Anglicana, & eversionem Papismi, post Denunciacionem Reges, debet precipue, EPISCOPORUM DOCTRINÆ ET INDUSTRIÆ.* I know (saith he) that the Reformation of the Church of England, and the subversion of Popery, next after God and the Sovereignes of this Kingdome, are chiefly due to the LEARNING AND INDRSTRY OF THEIR BISHOPS.

10. Let other men be of what opinion they please, ye are p Ordin. June. resolved, downe they shall. ¶ *For the settling therefore of a*  
*11. 1643. p. 1. NEW GOVERNMENT, and for the vindicating and clearing*  
*of the Doctrine of the Church of England, from all false calum-*  
*nies and aspersions, it is thought fit and necessary to call an Assem-*  
*bly of Learned, Godly, and Judicious Divines, to consult and*  
*advise with.* ¶ *The first of these is, Algernon Earle of Nor-*  
*thumberland, and with him nine Lords, and twenty Knights*  
*and Burgesses. After these come in the rest of the Learned*  
*Divines, called Ministers.*

11. And that ye may be sure to have the whole worke goe forward, according to your owne hearts desire, you order very warily and discreetly, that <sup>1</sup> such other Person and Persons, as shall be nominated and appointed by both Houses of Parliament, shall meet and assemble, for the purposes before mentioned. And if you like them not, you will aire them, and <sup>2</sup> from time to time remove them from place to place. And if that will not qualifie their heat, and pull down their stborne stomacks, then <sup>3</sup> shall they be dissolved in such manner, as by both Honfes of Parliament shall be directed. Complainre no longer, that Trens was no free Councell, declame not against their shifts and

o Pet. Molin.  
ad Episc.  
Winton. Ep.  
3. S. His mibi.

qib. p. 2.

r Ib. p. 4.

s Ib.

t Ib.

and devices; your selves have outstripped them; for never men made surer worke.

12. Well, meet they shall, and that they may answer the expectation of Men and Angells, <sup>the said Persons, being at</sup> <sup>u 1b.</sup> least of the number of Forty, shall have power and authority. To doe what? even to conferre and Treat amongst themselves of such matters and things touching and concerning the Liturgie, Discipline, and Government of the Church of England. A large Commission indeed.

13. Observe, I pray you, Forty of these may conferre and Treat. Forty; whereof there are Ten Lords, Twenty Members of the House of Commons, and to these they may adde such other Persons, for number and affection, as it shall please both Houses to nominate and appoint. So there may be Ten Divines, or no Divines in the Assembly, as it shall please the Houses. And yet it shall be called an Assembly of Divines, because ye have Voted them to be so. But they must no further <sup>\* advise, or deliver their opinions, then shall be required</sup> <sup>\* 2b. p. 5.</sup> by both or either of the Houses. Neither may they meddle with these, or any other things, but <sup>x as they shall be proposed unto</sup> <sup>x 1b.</sup> them by one or both Houses. But how if the Houses will not propose? Then must these be mute. Neither may they <sup>y di-</sup> <sup>y 1b.</sup> vulge by Printing, Writing, or otherwise, their opinions and advices, without the consent of both, or either House of Parliament. What are these then but Journey-men to the Houses? <sup>z If any difference in opinion arise among these Divines, it is to</sup> <sup>z 1b.</sup> be represented to one, or both of the Houses; and from thence they shall receive such directions, as shall be requisite. The Houses then are to moderate and determine, the Assembly onely to Treat and Advise. Thus I have briefly presented unto you, the full Power and Authority of the Assembly.

14. Well, advised, it seemes, they have, and an Ordinance for Ordination you have given us: but you tell us not, that this Ordinance is framed according to their advice, but according to the Directory for Ordination, and Rules for Examination, therein expressed. These words caused me heretofore to dream of a more full Directory. But I see by your Directory for pub-  
licke

a Ord. p. 15.

like Prayers, that we are like to have no other, <sup>a</sup> till the Twelve Moneths be over; for so long this Ordinance stands in force, and no longer. So say you; and so say I, by Gods grace. Thus farre I have gone with your Title Page: and now I shall make bold with the frame of your *Ordinance*, and see upon what Foundation it is setted.

b Smect. Answ. p. 21. &  
26.

c Ord. p. 1.

15. The old *Crambe*, is layed for the Corner stome. But if this totter and faile, farewell frame, the *Directory* and *Ordinance* are at an end, they will hardly hold out the Twelve Moneths they were provided for. And they end October the second next ensuing. You follow your grand Champion Mounseir *Smeltingmannus*; and by him you are milled. He saies, that <sup>b</sup> the word *Presbyter*, and the word *Bishop*, doe in the Scriptures signify one and the same Function; and <sup>c</sup> you justifie it, As if the difference were about a bare Title, or *Word*, and not about an *Order*, or *Function* of the highest moment in spiritualls. Which failing, the two other *Orders*, and both the *Sacraments* will suddenly sinke. As shall, with Gods blessing, be fully manifested, when it shall please him to afford us, a Preffe and Paper.

16. In the meane space, I could tell you of the *Bishop* of *Norwich*, and some others, that have often foiled your Champion, and send you to review their Workes. But I shall not boast of other mens strength, nor relye upon their Weapons, though they be keene enough for that purpose. I shall joyne with you upon a shorter issue. Briefly then thus.

d Id.  
e Id. p. 2.  
f Id.g Id.  
h Id.

17. I yeeld it to be true, setting by the Postscripts to *Timothy* and *Titus*, that the word *Presbyter*, and the word *Bishop*, doe in Scripture intend and signify one and the same Function. And yet these your inferences are most false; namely first, that <sup>d</sup> the Title of *Bishop*, hath been by corrupt custome appropriated to one. 2. That <sup>e</sup> this Title hath been by him assumed, as in other things, so in *Ordination*. 3. That <sup>f</sup> this *Ordination* is performed by him (the *Bishop* being) a *Presbyter*. 4. That <sup>g</sup> *Presbyters* so ordained may ordaine other *Presbyters*. 5. That <sup>h</sup> *Ordination by preaching Presbyters, is an Ordinance of Christ*. These are your owne Propositions; and with these, by

Gods

Gods grace , I shall deale severally, as they lyg in your owne words.

### The first Proposition.

*The Title of Bishop hath been by corrupt custome appropriated to one.*

18. This Proposition is false; it was no corrupt custome, but uncorrupt discretion, that appropriated the Title of Bishop to one, in every severall Diocese. It was done by those, who detested corruption with a perfect hatred. But this Title was not so appropriated to one, as to his person, that might be layed downe at the yeares end., as the Title of Major in a Corporation ; but it was appropriated to his Office or Order; and not given him, till he were of a severall Order from Presbyter ; which Order and Title can never be layed aside, or taken from him.

19. Give me leave therefore to tell you , that the stare of the question is mistaken by too many. For it is not, whether the word Bishop and the word Presbyter doe in Scriptures signifie one and the same Function ? nor yet, whether a Bishop and a Presbyter be of one and the same Order in Scripture ? But the question rightly stated , is this ; Whether there be an Order in Scripture distinct from the Order of Presbyter , and Superior to that Order ?

20. To quarrell about names and words had not wote to be the custome of the Churchof Christ: for plaine it is, that we speak not alwaies, as the Scripture speaks. The Scripture calls Matrimony a Sacrament; if we beleive S: Hierom & the Latin Fathers, from whom we borrow the word Sacrament; <sup>two hoc magnum est. So S.</sup> and yet we call it not so. The Scripture never calls Baptisme, or the Lords Supper, a Sacrament, and yet we call them both so, and custome hath appropriated that name to them; and yet no corrupt custome, I hope. The reaon is, because we define a Sacrament to be, an outward and visible signe, of an inward and spirituall grace, given unto us, ordained by Christ himselfe, as a meanes whereby we receve the same, and a pledge to assure us thereof.

thereof. Now *Baptisme* and the *Lords Supper* make good this definition, which *Matrimony* doth not.

21. Neither doth the same *word* in Scripture signify alwaies the same *Office* and *Order*; no, not in the same place and verse. If question be made, whether there were but *one High-Priest* at one time in the Jewish Church; we answer positively, but one. That is, but one strictly, and properly so called. And yet we fid many *High-Priests* at the same time. S. Mat. 24. 1. S. Lue. 22. 2. S. Iob. 11. 47. But we say not, that all these were *High-Priests* strictly and properly so called, not *Pontifices simpliciter*, but *secundum quid*, in respect of their brethren, who were under their charge. And these are called *the chiefe or principall Fathers of the Priests*. 1. Chron. 24. 6. ¶ 31.

22. Not in the same place and verse. For S. Mat. 26. 3. we find *many High-Priests*, and *one High-Priest*. *Many High-Priests* assemble together unto the Palace of *Caiphas the High-Priest*.<sup>k</sup> Καὶ πολλοὶ ἡγεμόνες ἦσαν εἰς τὸ αὐλὴν τοῦ ἡγεμόνος. And yet but one of these was *ἀνδρὸς ἡγεμόνος*, properly *the High-Priest*; <sup>l</sup>no other but he, but that one, might go into the *Sancta Sanctorum*, the *holiest of all*. <sup>m</sup>None of them, but he only, could Ordaine or Consecrate a *Priest*; and <sup>n</sup>none of them, but he, had jurisdiction over all the Sonnes of *Lewi*.

<sup>l</sup> Heb. 9. 7. <sup>m</sup> Num. 8. 11. <sup>n</sup> Lyra in Num. 8. 5. <sup>o</sup> 1. Chron. 24. 18.

23. Thus we finde *one Bishop* and *many Bishops* in *Asia* and *Creet*. *Titus* is the *Bishop* of *Creet*, and yet in that City there were many *Bishops*. For he that is called a *Presbyter*, v. 5. is called a *Bishop*. v. 7. Thus was it in *Asia*. But the title of *Bishop*, even in those times was appropriated to *Timothy* and *Titus*, as is evident in the Postscripts to those Epistles, wherein the former is called *Bishop of the Asians*, and *Titus Bishop of the Cretians*. These are they, that were truly and properly named *Bishops of those Churches*. In Scripture we find them termed so; it cannot be denied. *Beras* is my witnesse, who met with no *Manuscript*, without these Postscripts. And, I hope, *Beras* is no abettor of *corruptions* in Scripture.

24. *Timothy* and *Titus* were ordained by *St Paul*; and by him, for ought any man can say, they were called *Bishops*. I am certain,

certaine, they are called so by the Spirit of God ; or *Besa* hath abased us. And these , that are thus called so in those places, were for their time, the only *Bishops* of those Churches. These had Jurisdiction spirituall over all Persons in those severall Churches ; not only over *Lay-men* and *Deacons*, but over the *Presbyter-Bishops* also ; even to convent, censure, silence, and to cast them out of the Church. These *Bishops* also had the right and power of *Ordination*, which the *Presbyter-Bishops* never had.

25. What ? were they in thole times distinguished only by right and power, and not by titles ? No such matter. Those whom we now call *Bishops*, were at the first named *Apostles*. But those, whom we now call *Presbyters*, or *Priests*, were then indifferently stiled *Bishops* or *Presbyters*. If I prove not this, I deserve blame : but if I shall make this Assertion good, I shall doe the truth and you service ; and I hope, yee will doe the truth, and your selves that honour, as to lay the censure, where the fault is, even upon thoſe, that have misled you.

26. My first witness shall be *Theodores* ; who certifies us, that while St Pauls Epistles were writing, the same Persons o *Theodores*, were called both *Presbyters* and *Bishops*; but those, who are now in Philip. 1.8, named *BISHOPS*, were then called *APOSTLES*. But in pro-  
ceſſe of time, the Title of *APOSTLE* was left to those, who were *authentic Apostols*, *APOSTLES* properly and truly ſo called. And the name of *BISHOP* was appropriated to those, who here-  
tofore were called *APOSTLES*. With *Theodore* accords St Hierome, who testifies, that *The Apostles ordained Apostles*. p Hieron. in *Calvin* faith as much upon 1. Cor. 4.9. So here are more *Apostles* than twelve, or thirteene.

27. Would you know, whoare the *Apostles*, that these ſpeak of ? The Scriptures tell us of <sup>q</sup> St James, of <sup>r</sup> Epapro- q Gal. 1.19.  
<sup>s</sup> dius, an <sup>t</sup> Apollo ; who in their severall places are expreſſly <sup>r</sup> Philip. 2.25.  
galled *Apostles*. Witneſſe the Greek Text, the original Lan- <sup>s</sup> 1. Cor 4.9.  
guage of thoſe Epistles. And St Hierome juſtifies, that <sup>t</sup> this St <sup>u</sup> Hieron. Gal  
James was *Bishop of Hierusalem* ; but none of the *Twelve*, as <sup>v</sup> Gal 4.4.  
too many ignorantly conceiue ; but <sup>w</sup> decimus tertius *Aposto-* u Hieron. in  
*lorum*, the thirteenth *Apostle*. None of thoſe, that were im- Eſ. 17.

\* Hieron. in Catal. c. 4. mediatly ordained by Christ himselfe; he was \* ab ipsis Apostolis ordinatus, ordained by the Apostles suddenly after our Saviours Passion. \* Epaphroditus likewise was Bishop of Pella, in Phil 2:25. y Hieron. in Tit. 3. 13. z Walo Mef. sal. p. 43. 44. 244. a Apololorum tempore Apo stoloris ipsos veros iussit Ecclesiarum Episcopos. E. pisopos autem, quia tunc sic nominantur, in Presbyterorum ordine sanctificati sunt. *Walo Mefsal.* p. 355. b Theodoret. in 1. Tim 3. 1. The reason, why the Church of God so universally alter'd this Title of Apostle into Bishop, is given by Theodoret; and this it is. *b That the name APOSTLE might be reserved to those, who were ἀπόστολοι, APOSTLES verily and indeed, to those, that were ordained by Christ himselfe.* Well, the end of this appropriation was, that the Church might settle and continue that necessary distinction betwene the Apostles ordained by Christ, the Apostles ordained by man, and Presbyters.

s. 1b.

d 2. Cor. 11. 13.

29. If this distinction had not been settled in time, how should we have been able to know an Apostle properly so called from an Apostle improperly so called? What a strange confusion would have overspread the face of the Church, if Epaphroditus, Timothy, and Titus, had still been called Apostles; as Theodoret justifies, they were in the Primitive times. If all of that Order had retained the same Title, how should we have been able to distinguish Saint Peter from Peter the Apostle of Alexandria; St Paul from Paul the Apostle of Antioch; and St John from John of Hierusalem? Thus we should have had not onely false Apostles, but Hereticall and Atheisticall Apostles; which would have brought that Holy

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and Reverend name into contempt. How should we have knowne by whom the Canonicall Epistles had been written? For the Titles runne thus; *The Epistle of Paul the Apostle; The Epistle of Peter the Apostle; of John the Apostle, &c.* So then if this distinction had not been provided, corruption upon corruption must have followed: for Epistles have been written by more *Pauls* then one, and those *Pauls, Apostles* too.

30. The distinction then was necessary; and though the Title were alterd, the Order was not, nor yet the Office. The Fathers conceived not, that they offer'd the least affront or derogation to St *James*, in calling him *Bishop*, whom the Scripture had honoured with the Title of *Apostle*. If they had deemed so, either they would not have given him that appellation, or they would never have called his *Episcopacy*, <sup>c</sup> *Primatus* <sup>e</sup> *Rufin. hist.* <sup>f</sup> *gloriām, the glory of the Primacie*, and <sup>f</sup> *an honour of no meane* <sup>l. 2. c. 1.</sup> *esteemē*. Neither had *Timothy* and *Titus* the lesse honour or power, because they were called *Bishops*. What the *Apostles* could doe, which was of ordinary Jurisdiction and power, and necessary for the preservation of the Church, that could they. *Walo Messalinus*, shewes much ingenuity in this acknowledgement. <sup>g</sup> *EPISCOPI SUMMUM in Ecclesiastico ordine* <sup>g Walo Mes-</sup>  
*GRADUM obtinent, ut olim tenere, qui APOSTOLI voca-* <sup>sal. p. 62.</sup>  
*bantur. BISHOPS hold the CHIEFB DEGREE in the Ec-*  
*clesiasticall order, as heretofore they did, who were called A-*  
*POSTLES. But Apostles and Presbyters were never recko-*  
*ned to be of the same Order. The distinction is plaine,* *Act. 15.*

6.33. Where it is said, that <sup>h</sup> *The Apostles and Presbyters* <sup>h Act. 15. 6.</sup> *came together to consider of this matter. And, i The Apostles* <sup>i 1b. v. 23.</sup> *and Presbyters send greeting. This is readily acknowledged*  
*by St Hierome and Walo Messalinus; as is manifested,* *§. 71.*

31. Agreed upon it is, that *Apostles and Presbyters* are not the same: if then *Bishops* properly and strictly so called, be of the same Order with the *Apostles*, it followes necessarily, that our *Bishops* and *Presbyters* are not of one and the same Order or Function. Neither hath corrupt custome, but Scripture it selfe made this distinction.

## The second Proposition.

*That the Title of Bishop hath been by him (by this one) assumed, as in other things, so in the matter of Ordination.*

32. First appropriated and ascribed, and then assumed. Not first assumed, and then appropriated. If then any faute be, fall it must upon the times, wherein that custome prevailed, or upon the Persons, that ascribed this Title to that one; not upon the Bishops; for they assumed it not; it was first appropriated to them, by your owne confession. But it was appropriated and ascribed unto them in corrupt times; truly no lesse than 1600 yeares since, and assumed, or rather retained, to this day. And lawfull it is for me to assume (as you please to speak) that, what ever it be, which hath, upon so just grounds, been appropriated to me, as this Title was to the Order Apostolike. For it was done either by the Apostles themselves, or by their  
 & See §. 23,  
 24. &c.  
 1 Ordin. p. 2. Orthodox Schollars. How can yee say then, that it was  
 not meet?

33. But before I passe further, I cannot but take notice, that you, who have so highly cryed out upon *Et Cetera*, have slipt into the same error: for *In other things*, is neither better nor worse, but a plaine &c. which ought to have been avoided by such wise men, as have condemned it with so much detestation. Secondly, you say, *in the matter of Ordination*. Herein had you consulted with your Assembly men, certainly you would have strook out matter; for the Greekke, and our Reformed Churches use no matter, or element in *Ordination*. We use a *Forme* of words, and *Imposition* of hands onely: such Learned men cannot but know this. Matter was either ignorantly, or superfluously put in.

34. But why hath the *Title of Bishop been assumed in Ordination?* Does the *Title Ordaine?* Is that sufficient? a Phrase not easily construed; it needs a Commentary from some of your Divines. In the meantime I shall guesse at your meaning, which I conceive to be this: *He, to whom custome hath appropriated*

propriated the title of *Bishop*, hath assumed Ordination to himselfe. This being your meaning, I shall make bold to say, that this assertion is not true.

35. The *Bishops* assumed not, they took not this power of Ordination to themselves; it was conferr'd upon them with their Orders. It is so innate, so inherent to that Order, which we now call *Episcopacy*, that no other Order may *Ordaine*. Not *Deacons*; so you say: not *Presbyters*; so <sup>m</sup> *Epiphanius*, and <sup>n</sup> *S. Hieron.*; and with them all Antiquitie. In the New Testament this power is only given to the *Apostles*, or *Bishops*, strictly so called; and executed by them only. It was given to the *Apostles*, in <sup>o</sup> *Gratis accepisti, gratis date, freely ye have received,* freely give, so <sup>p</sup> *S. Ambrose*, so <sup>q</sup> *S. Hierome*, so <sup>r</sup> *Gennadius Patriarke of Constantinople*, with the whole *Synod* of his Patriarchate, to *Bishop Titus*, *Tit. 1. 5.* to *Bishop Timothy*, *1. Tim. 5. 22.* and to *Bishop Epaphroditus*, by *Walo Messalinus* confessio-

<sup>m</sup> *Epiphan.*  
<sup>n</sup> *Hieron. ad*  
<sup>r</sup> *Evaqr. Ep. 85.*

<sup>o</sup> *S. Mat. 10. 8.*  
<sup>p</sup> *Ambros. de*  
<sup>q</sup> *dignit. Sacer-*  
<sup>q</sup> *dot. cap. 5.*  
<sup>r</sup> *Hieron. in*  
<sup>s</sup> *loc.*

<sup>r</sup> *Apud Bal-*  
<sup>s</sup> *sam p. 1685;*  
<sup>t</sup> */Act. 14. 23.*  
<sup>t</sup> *1. Tim. 5.*  
<sup>u</sup> *22.*  
<sup>u</sup> *Tit. 1. 5.*  
<sup>v</sup> *Hieron. Ca-*  
<sup>w</sup> *tal. c. 16.*

36. Practised it was only by *Apostles*, or *Bishops* properly so called: in Scripture, <sup>t</sup> by *S. Paul* and *S. Barnabas*, <sup>t</sup> by *Timothy*, and <sup>u</sup> *Titus*. The <sup>\*</sup> two former are known to be *Apostles*; the two latter are acknowledged by all antiquity to be *Bishops* strictly so called; which are the very same with *Apostles*. Though you will not believe me, I presume, ye will not mistrust *Walo Messalinus* his fidelity to your cause. His very words are these; <sup>x</sup> *Titus & Timothy Apostoli tunc nomina & Walo Mis-*  
*bantur; & REVERA ERANT EPISCOPI*, <sup>y</sup> *sal. p. 44.*  
*PRORE EODEM ET ORDINE, quo bodie ha-*  
*bitur, qui Ecclesiam regunt, & Presbyteris praesunt. Titus*  
*and Timothy were named APOSTLES, and IN VERY*  
*TRUTH WERE BISHOPS, BY THE SAME*  
*RIGHT, AND OF THE SAME ORDER,*  
*that these are at this day, who govern the Church, and have*  
*command over Presbyters. So your own dearest friend.*

37. But there can be no surer Commentary of our Saviours words, then the Apostles daily practice. And meet it is for us in these things to doe as they did. And ought not *Bishops* to preserve, as much as in them lies, that power, which God in

his

y 1. Tim. 6. his word hath committed to them. <sup>y</sup> *Depositum custodi*, is a  
 20. full command, and of a large extent: that charge which S. Paul  
<sup>z</sup> *Vincent.Ly.* hath committed to *Timothie's* and **every** <sup>z</sup> *Bishop's* trust, is not  
*vin. c. 27.* to be waved on any hand; carefully preserved it must be. For  
<sup>a</sup> 2. Tim. 3. 14. doth not S. Paul charge *Timothy* to <sup>a</sup> *continue in those things,*  
<sup>b</sup> *blb. c. 4 v. 5.* *which he hath both learned, and been assured of;* and to <sup>b</sup> *fulfill*  
<sup>c</sup> *blb. c. 1. v. 6.* *his Ministry;* <sup>in</sup> *the diaconies* <sup>in</sup> *his owne Ministry,* <sup>c</sup> *which was*  
*given unto him by the imposition of S. Pauls hands.* Surely  
*we ought to doe so;* and I hope, God will so enable our *Bis-*  
*shops,* that they shall discharge their duties, though it be with  
*hazard of their lives.* And a main part of their duty it is, to Or-  
*daine Presbyters and Deacons.* For to them, and to them on-  
*ly,* this power belongs; as shall be proved s. 5. 5. 2.

### The third Proposition.

*That Ordination performed by him (by the Bishop,  
 being) a Presbyter joyned with other Presbyters  
 is, in your judgement, for substance valid, and  
 not to be disclaimed by any, that have received it.*

38. <sup>a</sup> **T**He *Bishops* are so much beholding to you, as to ac-  
 knowledge them to be *Presbyters*, and their *Ordina-*  
*tions valid*, notwithstanding their *assumptions* and encroachings.  
<sup>a</sup> *Ord. p. 13.* Yee, take order therefore, that <sup>d</sup> a *Presbyter* so ordained, shall be  
*admitted to a charge;* **W I T H O U T A N Y N E W O R-  
*D I N A T I O N.***

39. Notwithstanding this your Magisteriall definition, I  
 must tell you, that this your Proposition is partly true, partly  
 false. True, in that an *Ordination performed by a Bishop, is*  
*valid.* But false, that it is *performed by him as a Presbyter.* He  
 ordaines not as a *Presbyter*, but as a *Bishop;* or if you will, is an  
<sup>e</sup> *Apostle, Bishop.* Not by vertue of the Order of *Presbyter*, but  
 by vertue of his *Episcopall or Apostolicall Order.* <sup>c</sup> *Presbytero-*  
<sup>f</sup> *rum enim Ordo non est potens generare patres;* for this Order,  
*the Order of Presbyters, is not able to beget Fathers, or Presby-*  
*ters,*

<sup>e</sup> *Epiphani.*  
<sup>f</sup> *bar. 75.*

tere, but Children for the Church. And so no validitie in their Ordaining: as shall be more fully manifested in the Confutation of your next Proposition.

40. Falle like wise it is, That the *Ordination* is only so farre forth *valid*, as it is performed by a *Bishop* joyned with *Presbyters*. *Bishops* you pull downe, as low as yee can; no *Ordination* good by a *Bishop* without assisting *Presbyters*; but a *Minister* is highly in your favour, he may, if you Authorize, Ordaine alone: for doe not you say, *The Minister, that ordaineth p. 13.* But as you are out in affirming, that one, or many *presbyters* may *Ordaine*; so are you as wide from truth, in resoluing, that a *Bishop* cannot *Ordaine* without *Presbyters* joyned with him. For this is certaine, that the *assisting Presbyters* are not of the essence of *Ordination*; for then were there no *Ordination* in the *Greek Church*, since therein *Presbyters* lay on no hands at all in *Ordination*. As <sup>f</sup>*Petrus Arcundius* manifesteth. Neither <sup>f</sup>*Pet. Arcud.* is there so much as mention made of *Presbyters* assisting, or *de Concord.* laying on their hands *by*, or *with*, or *nearre the Bishops hands at* <sup>t. 6. c. 4. S. 12.</sup> *Ordination*, in all the *Greeke Canons*, or the *Euchologe*; but <sup>tur in.</sup> only of the *Bishop* ordaining a *Presbyter*. They had an eye upon *Scripture* wherein they finde *S. Paul* alone, and *Titus* alone, and *Timothy* alone, ordaining without assistants. Yee are carefull to preceive the credit of some late reformed Churches beyond the Seas: give us leave to be tender of those many and famous Churches in the East, the first, the learned churches of the world, from whom we received the *Scriptures*, and (if the Learned be not mistaken) the best expositions thereof; even our *Faith* and *Orders*; though not immediatly.

41. I must confess, that in the *Latine Churches* & *Presbyters* at the *Ordination* of a *Priest*, and of a *Priest* only, layed *thag. IIII.* on their hands *by* the *Bishops hand*. But these were for <sup>date.</sup> *Can. 3<sup>o</sup>* *unction*, not for *Ordination*. The *African Fathers* therefore, that enjoyne this very *Act* of the *Presbyters*, ascribe *Ordination* wholly and only to the *Bishop*: as is to be seen *Cod. Afric.* *Can. 31. 55. 80 &c.* A *Bishop* therefore may *Ordaine* without the assistance of *Presbyters*, and the *Ordination* shall be *good*, though not *Legall* with us; because the *Bishop* may be justly questioned

questioned and censured , for transgressing the *Canons of our Church.*

### The fourth Proposition.

*Presbyters so ordained , being lawfully thereunto appointed and authorized , may ordaine other Presbyters .*

42. *I*T seems hereby, that *Ordination* is one thing, and *Lawfull authorizing* another. That is, if I mistake not your meaning, when a *Presbyter* is ordained, he receives no such power, till he be afterwards *lawfully authorized* by you, or such as you are. And yet immediately after, ye make *lawfull calling* and *Ordaining* to be one and the same. A *Lawfulness* then there is in *Ordination*, without your concurrence or approbation. Yea, your own words are, that *i Presbyters ORDAINED according to this Directory, shall be for ever received and taken to ALL INTENTS AND PURPOSES, for LAWFULL and SUFFICIENTLY AUTHORIZED Ministers of the Church of England, and capable of any Ministersall, imployment.* If that be not home enough, observe, I beseech you, how you resolve, that every *Minister*, by imposition of hands is *k set a part to fulfill the worke of his Ministry IN ALL THINGS.* Having then so full a Commission given them in *Ordination*, how comes it to passe, that before they may *Lawfully Ordaine*, they must first be appointed and authorized by you.

11b. p. 2.

11b. p. 2.

43. Is it a *Ministeriall Implemption* to *Ordaine*? If it be so, then is every *Minister* by his *Orders sufficiently authorized* to *ordaine*, by your own confessian, Is it no *Ministeriall implemwent*? Then may *Lay-men conferre Orders*. But if you say to, you contradict your selves in terminis, for your own words are, that *It is manifest by the word of God, that Ordination by PREACHING PRESBYTERS, is an Ordinance of Christ.* But *No man ought to take upon him the office of a Minister, untill he be Lawfully called and Ordained.* *Ordination therefore belongs not to Lay-men, but to Ministers only, that's evident.*

44. But

44. But *Ordaining*; it seemes by you, is one thing, and authorizing another, *Ordination* you yeeld to the *Presbyters*, but authorizing you reserve to your selves. And therein you deale evenly: for you have as much power to authorize, as they to *Ordaine*. You give them power to *Ordaine*, and they you power to *Authorize*: but neither of these is the grant, or ordinance of Christ. This then being a Ministeriall act, and these being before sufficiently authorized Ministers in all things, how can it be, that they must be authorized by you Laymen, before they may lawfully *Ordaine*? But so you have ordained, and so it must be. Your *Ordinance* is your reason.

45. You *Authorize*, and they *Ordaine*. First yee *Authorize*, then they *Ordaine*; and without your *Authorizing* they may not *Ordaine*; least their *Ordinations* be dangerous, if not invalid. For *Ordained* it is by you, that such and such Persons in your *Ordinance* set downe, or any seven of them, may *Ordaine* *Presbyters* for twelve Moneths, and no longer. Then your *Ordinance* and their delegated authority expire, and others shall be set up, and authorized for this great worke. And so it shall be with you, as in Tertullian's time it was with some of your Brethren, \* *Alius hodie Episcopus, eras alius*; A Bishop to day, \* *Tertul. de non. 41.*  
none to morrow; others must step up, while these sneake downe. *Ordainers* to day, none to morrow; *Ordinance-makers* this day, none the next. Thus you put them in the same skale and condition with your selves.

46. *Presbyters so Ordained*. I take to be those, who in the former Proposition are said to be *Ordained by a Presbyter-Bishop* joynd with other *Presbyters*, being lawfully theremunto appointed and authorized. But he is lawfully appointed and authorized, that is, appointed and authorized by the Supreme Legillator, and according to the Law by him prescribed. We must therefore to the Law of Christ to learne, who is lawfully appointed and authorized to ordaine. For <sup>n</sup> *as no man takes this honour of Priesthood to himselfe, but he that is called of God, as Aaron was*; so no man takes the honour or power of *Ordination* to himselfe, but he that is called of God to this Office, <sup>n</sup> *Aaron was*. For <sup>o</sup> *every High Priest taken from among men, ob. v. 1.*

*p Art. 23.*

*q Ord p. 13.*

is Ordained for men in things pertaining to God. By Ordination then, which is Christ's owne Institution, and not from your, or any humane Ordinance, does the Priest, or (if you please) Minister, receive power in those things, which pertaine to God. Witnesse the Church of England, which in her Articles confirmed by Parliament teacheth us, that P.W.B OUGHT to judge those, LAWFULLY CALLED and sent, who are chosen and called to this work by men, WHO HAVE PUBLICK AUTHORITY GIVEN VNTO THEM in the Congregation, to call and send Ministers into the Lord's Vineyard. And your owne words are, that *in Ordination every Minister is set apart to fulfill this worke*. What have they to doe then with your authorizing?

*r s. Mat. 10.*

*t 4.*

*s Iustinian.*

*t. 35. c. de E-*

*piſe. & Cler.*

True it is, by humane Lawes Bishops, and Presbyters, have freedome granted to discharge their Offices in such, and such places without molestation or controule, to gather their Tithes, as also their Revenues, and other profits settled upon them by the grace of Princes. But this is not to be lawfully authorized with an intrinscall, but with an extrinscall power; that is, to have free Liberty to exercise that ministeriall power, which by Imposition of hands they had received before, in severall Cures allotted to them. And in what City or Towne they are not received, to this freedome, they are commanded to *shake off the dust of their feet against it*. But there followes an heavier doome in the next verse, which God of his great goodness avert from those Cities and Parishes, which have had an hand in the ruine, or removall of their Bishops or Presbyters. This seemed so impious an act to the Emperour *Iustinian*, that he enacted this Law, *si quis audet civitatem suo privare Episcopatu, infamis redditur; si any man dare deprivet a City of her Bishopricke, he becomes an infamous person.* O my great Masters, in what state are they, that rob whole Kingomes of their Bishopricks, and have made a Covenant with Hell to extirpate the office?

48. But by the way, I cannot but take notice, that he, who hath been ordained, according to our book of Ordination, by a Bishop assisted with Presbyters, is lawfully ordained. For your owne

owne wordes are; that ' you hold his Ordination for substance : Ord. p. 2.  
valid, and not to be disclaimed by any, that have received it after  
this manner. But I shall manifest, that one or many Presbyters,  
as Presbyters, may not ordaine : neither may Presbyters be  
authorized to ordaine.'

49. That one or many *Presbyters quatenus*, as Presbyters,  
may not *Ordaine*, or conferre any Spirituall Order, I prove first  
from your owne grant: for you resolve, that "It is manifest by u[er]ib[us]  
the word of God, that no man ought so take upon him the office of  
a Minister, until he be lawfully called and ordained therunto ;  
unto that Office or Ministerie. That must be the meaning; and  
that's most true, and agreed upon by the whole Church of  
God. For the lawfulness thereof we appeal to the Law  
of Christ.

50. *I three Orders of Ministers*. We find in the *New Testa-*  
*ment*, which are often mentioned by the most Ancient Fathers,  
and have always been continued in the Catholike Church;  
first *Apostles*, or *Bishops* strictly so called; secondly *Presbyters*,  
and thirdly *Deacons*. Confest it is on all hands, that a *Dea-*  
*con* may neither consecrate the *Lords Supper*, nor absolve,  
much lesse ordaine one to performe those offices. The reason  
is, because it belongs not to his Office or Ministry. And I pre-  
sume, it will prove to be as firme a truth, that a *Presbyter* may  
not *Ordaine*, because it belongs not to his Office or Ministerie.  
For though a *Presbyter* by his Orders receive power to Con-  
secrate the Eucharist, and absolve a Penitent, he receives no  
power to ordaine. Being then not *lawfully called and ordained*  
*therunto*, he ought not to take upon him this *Office*, by your  
owne confession.

51. My issue is this. They onely have power to *Ordaine*,  
who have this power given them by *Christ*, and the word of  
*Christ*. But to the *Apostles* onely, or *Bishops* strictly so called,  
is this power given by *Christ* and his word. Therefore *Apo-*  
*stles* onely, or *Bishops* strictly so called, have power to ordaine.  
The *Major* is firme, and agreed upon. The *Minor* onely is  
doubted of: I shall addresse my selfe therefore to justifie the  
*Minor*.

That the power of Ordination is neither given to, nor executed by any creature in the New Testament, but only to <sup>the</sup> *Apostles*. <sup>On Bishops strictly so called ( who are of the same Order with Apostles ).</sup> is evident by our Saviour's Commission immediately issuing from himselfe, and explained by Saint Paul.

53. Our Savieur's Commission to his *Apostles* was this,

\* *S. Mat. 10. 8. ¶ Dicteis eis grecos; etiā latinos; &c. A gift yee have received, give this gift, to the Greeks; but we, freely yee have received, freely give, what yee have received.* That is, saith Gennadius Pa-

<sup>x</sup> *Apud Bal. patriarch of Constantinople, ¶ τοι επιστελλω την επιστολην σαμ. p. 1085. dicitur, of me, you have received this dignity of Priesthood; freely yee have received it, freely give it.* Neither is this the sense of Gennadius alone, but of 73 Bishops more, that concurre with him, in this Exposition. If these be not enough, I can tell you of <sup>y</sup> Saint Ambrose, <sup>z</sup> Saint Hierome, and others, that concurre with him in the same opinion.

54.

<sup>z</sup> *Hieron. in Mat. 10. 8.* This Commission was given to the *Apostles*; them only he *called*, v. 1, and those only at that time he *sent* with that Commission, v. 5. But given it was not to the *Seventies*: and hence it is, that not only their number, but their names also are precisely set downe, v. 2, 3, 4. that so there might be no mistake at all in the Commission. And as it was given to the *Apostles* only, so was it executed by them, and others of their ranke: but not by the *Seventies*, not by the *Disciples* or *Presbyters*. This is evident by Scripture and Church-historie. By Scripture, St. Paul and St. Barnabas were *Apostles*, and they Ordaine *Presbyters* in every Church, *Act. 14. 23.* And Saint Paul ordaines *Timothy*, *2. Tim. 1. 6.* By Church-historie;

<sup>a</sup> *Hieron. Ca- tal. c. 4.* <sup>a</sup> *The Apostles ordained S. James Bishop of Hierusalem;* <sup>b</sup> *S.*

<sup>b</sup> *Theodoret. T. Peter ordained Ignatius Bishop of Antioch: and c S. John*

*Dial. 1.* *ordained many Bishops in Asia.* I make bold with *Church*

<sup>c</sup> *Euseb. hist. History*, because you allow thereof, and ordaine, <sup>d</sup> that they,

*l. 3. c. 17.* *who are desirous of Orders, shall have triall made of their skill*

*d Ord. p. 6.* *in Ecclesiastical History.*

<sup>e</sup> *Ignat. ad Epi- phes. p. 226.* <sup>e</sup> *55. Titus and Timothy were Apostles also; if we give cre-*

<sup>f</sup> *Theodoret. dit to* <sup>e</sup> *Ignatius and* <sup>f</sup> *Theodoret;* *to them the same power of*

*in 1. Tim. 3. 13.* *Order*

*Order is committed, which was to those chief Apostles. To g. 2. Cor. 1. 8.  
Titus; b. For this cause left I thee at Crete, that Thou shouldest ordain Elders, as also I have appointed thee: not as it shall please an Ordinance of Lay-men to appoint thee. The same power is acknowledged to be in Timothy, 1. Tim. 5. 22. Lay hands suddenly on no man. And in Epaphroditus, by a good friend of yours; who ingenuously confesseth, that Saint Paul sent Epaphroditus to the Philippians, to Ordaine Presbyters in that Church.*

56. Can you shew in Scripture, or Ecclesiastical Historie, that the power of Ordination was given to, or acknowledged to be in one, or many Presbyters? Can you prove, that ever this power was exercised by one, or many Presbyters, and not censured for a nullity, nor disclaimed as never done?

57. I question not, but you will presently turne me to your  
old and often answereed Argument, 1. Tim. 4. 14. Neglect not  
the gift, that is in thee, which was given thee by prophecy, with  
the LAYING ON OF THE HANDS OF THE  
PRESBYTERY. Therefore Timothy was ordained by  
Presbyters; and if Timothy, then may others also. This is the  
Crambe, the old burre, with which you hope at length to  
choke us.

58. First, I cannot but acknowledge, that *Timothies Ordination* was orderly and legal. Secondly, I yeeld readily, that others may be ordained legally and commendably as he was. But withall I must tell you, that *Timothy* was ordained either by *S. Paul* alone, or by *S. Paul* with other of the *Presbiscery*. That he was ordained by *S. Paul* alone, is the opinion of your great Master *Calvin*, and he hath Scripture to justify it. *Calvin's resolution* is plaine and full; <sup>1</sup>*Paulus ipse S.E., N O N k Calvin. In ALIOS COMPLURES, Timotheo manu imposuisse. Et 1.4.6.35.* commemorat: *Saint Paul himself acquaints us*; that *H I M. S. 16.* SELFE, NOT ANY MORE, or other with him, layed hands upon *Timothy*. Exclusively himself, not any other, marke that.

59. The text which confirms this, is cited by *Calvin* in the

**I**n Tim. i. 6. the same place; and this it is. " Stirre up the gift of God, which is in thee, by the PUTTING ON OF MY HANDS. Evident it is, that this was done by Saint Paul. The truth is,

**m** *Προστύχεις τοῖς μαθητοῖς οἱ πρεσβύτεροι εἰναι τοῦτον τὸν Κυρίου Εκκλησίας ἀρνατος ad Philadelph. v. 14.*  
**n** *Hieron.*  
**Catal. v. 27.**  
**o** *W do Mef. fol. p. 21.*

the Apostles in those dayes were called the Presberty. Witness Ignatius, who lived in those times; and your present friend *Walo Messalinas* in these words, "Apostoli Presbyterorum Hierosolymitana Ecclesia constituta; the Apostles were (in those times) the Presberty of the Church at Hierusalem." And what the Apostles were then and there, they were also in other Churches, where they came; no question to be made of that. And what power was in all the Apostles together, in respect of any Ministeriall duty, was in every one of them in particular, and by himselfe. Otherwise, how could every single Apostle, when their Colledge was dissolved, and they dispersed into severall Countries for the worke of the Gospell, performe his Office validly and effectually?

**60.** But suppose the most, that can be supposed, either you must give S. Paul the lye, or else you must confess, that Saint Paul was one of those, that ordained Timothy. So then, to keep close to this president; an Apostle, or one of the same Order with an Apostle, must have a chiefe hand in Ordination. This serves to justify the course of our Church; but it condemnes your new Ordinance, which authorizeth Presbyters alone, without a Bishop or Apostle to ordaine.

**61.** Timothy was ordained by an Apostle, though perchance not by an Apostle alone: and as Timothy, so were all other ordained by Apostles, or by such, as were of the same Order with the Apostles, and succeeded them in their Office. *¶ Et apud nos Apostolorum locum tenent Episcopi; in S. Hieromes time, the Bishops held the Apostles roome; and so they doe at this day.*

**p** *Hieron cont.*  
**Montani in-**  
**son. Ep. 54.**

In his time Bishops onely had the power of Ordination; but not Presbyters; and so is it with us at this present. *¶ EPIS COPI HABENT constituenda Presbyteros per urbes singulis POTES STATEM.* But Presbyters have no such power. *¶ Quid facit EXCEPTA ORDINATIONE Episcopus, quod Presbyter non facit? SET BY ORDINA-TION, and what doth a Bishop, that a Presbyter doth not?* Saint

**q** *Bilicos have power to or-*  
*dane Presby-*  
*ters in every*  
*City. Hieron.*  
*in T. 1. 5.*  
*r Hieron. ad*  
*Euseb. Ep. 83.*

Saint Hierome distinguisheth plainly between the power of a *Bishop*, and the power of a *Presbyter*. Which extorted this confession from *Walo Messalinus*, that <sup>in</sup> in S. Hieromes time, a *Walo.Mef-Bishop* was distinguished from a *Presbyter*, *jure ordinandorum* sal p. 248. *Clericorum, by the right of Ordination.* In S. Hieromes dayes, a *Presbyter* might not Ordaine, no nor yet in the dayes of *Athanafius*, as is evident by that of *Coluthus* and *Iscyras*. <sup>Coluthus & Athan.</sup> *A-*  
*a Presbyter, took upon him to be a Bishop, as some of the Assem-* pol. 2.  
*bly doe now, and presumed to Ordaine one Iscyras a Presby-*  
*ter. But for this presumption, he was censured by Athanafius* and all the *Bishops* of that Patriarchate, and <sup>u. mōz. 248</sup> this Imposition <sup>2478. 2479.</sup> *of hands sentenced to be no Ordination. And this censure was aurop. lb.*  
shortly after justified by foure Councells more, of no small note.

As is to be seen in the same Apologie.

62. If you say, that this was adjudged a nullity, because one, and not many *Presbyters* did it, *Epiphanius* tells you, that \* *Presbyterorum Ordo*, the whole *Order of Presbyters* is not \* *Epiphanius.* able to ordaine a *Presbyter*. How then can <sup>x</sup> seven *Presbyters* be <sup>bx. 75.</sup> lawfully appointed and authorized to *Ordaine*? Can you authorize a Woman to Preach, or Baptize? Or a *Deacon* to Consecrate the Supper of *Christ*? when you prove this, I shall incline to the other. But if *Presbyters* may ordaine, why did S<sup>t</sup> *Paul*, I pray you, send *Epaphroditus* an *Apostle* to *Philippi*, to ordaine *Presbyters*, where many *Presbyters* already were? That there were at *Philippi* divers *Presbyters*, is too plaine to be denied; for S. *Paul* writes <sup>y</sup> to the *Bishops* and *Deacons* y *Philip.* 1. 12. in that Citie. And those *Bishops* were but *Presbyters*; as is agreed on all hands. And yet that S. *Paul* sent *Epaphroditus* thither to ordaine *Presbyters*, is acknowledged by *Walo Mef-sal.* p. 58. Thus at *Ephesus* were many *Presbyters*, *Act.* 20. 17. and yet S. *Paul* manifestly, that the power of *Ordination*, as also of convening and censuring *Presbyters* within that Diocese, was in *Timothy*, and in *Timothy* only.

63. No man, or *Ordinance* of man, can authorize me to doe any Ministeriall act, which God hath not given me power to performe; that is, while I am in this condition; no more then you can authorize me, to flie in the aire. No man can give Authority to a *Deacon*, while a *Deacon*, to consecrate the Lords Supper,

Supper, or to absolve a Penitent. Neither can any authority give a Presbyter, while a Presbyter only, the power of Ordination. The reason is, because the God of all Power and Order hath assigned and appropriated this power to an higher Order; as hath been already demonstrated.

<sup>a</sup> Ord. p. 3. 64. And yet, maugre Gods Ordinance, <sup>b</sup> yee appoint and authoriz Doctor Cornelius Burges, Doctor William Gouge, and one and twenty more, or any seven of them to Ordaine Presbyters. But I beseech you by what authority doe you make this Ordinance? For matters meerly spirituall, the old appeale had

<sup>a</sup> Act. 24. 14. went to be <sup>c</sup> to the Law and the Prophets. Shew me in the Old or New Testament, that ever this power was in Lay-men, or given by Lay-men. The New Testament is so full, so plaine

<sup>b</sup> Calvin. In fit. 1.4. c.3. against you, that Calvines assertion is, that <sup>d</sup> not the People, but the PASTORS ONLY, did lay hands upon their Ministers. And your resolution accords with his, viz. that it is an Ordinance of Christ, that Persons be set apart for the Office of the Ministry by PREACHING PRESBYTERS.

65. But in your language, I perceive, it is one thing to ordaine, another thing to authorize others to ordaine. Whereas <sup>e</sup> Nemo potest to speak truth, <sup>f</sup> no man can conferre that spirituall power upon plus juris con ferre in aliis, another, which he hath not in himselfe. You assume not indeed to quia in ipse. habet. your selves the power to Ordaine; but how much doe you abate of it, when yee authorize others to ordaine? Make the best of it, it will returne to this issue, That either these Presbyters, before your Ordinance was Voted, had power to ordaine, or else it was not in your power to authorize them to ordaine.

66. True it is, that a Prince, or State, may give leave, or not leave, to a Bishop to ordaine, and to a Presbyter to exercise his Priestly Office within their severall Dominions. But this is only the power of Licence; it gives them liberty, but not authority to ordaine, or Preach. Suppose a Bishop assisted with Presbyters, should ordain without your Licence in the associated Counties, were there a nullity in the Ordination? I believe, your blessed Assembly will not lay so. If they doe, they gainsay your third Proposition; and the Scripture gainsayes them. For though the Governours of Hierusalem had charged the <sup>g</sup> Act. 4. 18. Apostles, that <sup>h</sup> they should not Preach in the Name of Jesu;

yet

yet they professe, that <sup>e</sup> they cannot but speak the things, which <sup>c</sup> 1b. v. 20.  
they have seen and heard; and that <sup>f</sup> they ought to obey God, rather than man. God, that had given them the power and charge,  
rather than man, that had discharged them.

67. If you think the case is otherwise in Preaching then  
Ordaining, you shall see, that <sup>g</sup> when S. Paul and S. Barnabas <sup>g Act. 13. 50.</sup>  
had been persecuted at *Antioch*, and *Iconium*, and *Lystra*; <sup>& cap. 14.</sup>  
though the Rulers had used them despitfully, and <sup>h</sup> the chiese <sup>h Act. 13. 50.</sup>  
<sup>5. 19.</sup> men had expelled them out of their Coasts, yet for all this <sup>i</sup> from <sup>i Act. 14. 21.</sup>  
*Derbe* they returned againe to *Lystra*, and to *Iconium*, and to  
*Antioch*, and <sup>k</sup> ordained them *Presbyters in every Church*. And <sup>k</sup> *Ib. v. 23.*  
those Ordinations, I hope, were valid, though they were against  
the sence of the State.

68. If to authorize, be to give freedome, then may the  
*Turke* authorize; as well as you; and your authorizing is no  
more then his. And yet, I think, no Christian will deny, but  
that those *Bishops* and *Priests* within the *Turkes Territories*  
ought to performe the duties of their severall Orders, though  
the *Grand Senior* himselfe inhibite them. But this must be  
done, not in contempt, but in obedience to authority; for <sup>l</sup> we  
must be subject to the higher powers. But *God is higher then all*  
*earthly powers*; we must therefore obey God. Thus farre then  
we yeeld obedience to God and his word.

69. But S<sup>t</sup> Peter commands us to <sup>m</sup> submit to every Ordi- <sup>m 1. S. Pet.</sup>  
nance of man. He does indeed, and so we must, either by doing <sup>n 1. 13.</sup>  
or suffering. We must either doe what is injoyed, if so it may  
be done without offence to God: otherwise, if it may not be  
done, we must patiently suffer, what shall be inflicted: as God  
knowes a multitude of us have, since these times of triall. And  
herein the *Turke* reade to you a Lecture of justice: for he  
permits Christians to enjoy their Religion according to the  
termes agreed upon: but without any horrid abjuration of  
their *Faith*, or *Liturgy*, or *Canonical obedience*; as also without  
any such unchristian *Covenant to extirpate Episcopacy*. A  
cou se unheard of among the Heathen; and favors strongly of  
*Antichrist*. But a part it is of your Religion, to enforce men  
to forsake their Religion and Allegiance. And herein you  
oustrip *Julian the Apostata*, in his most barbarous subtleties.

70. Your next Proposition is most consonant to veritie and  
 n Ord. p. 2. Scripture; viz. "That it is manifest by the word of God, that  
 no man ought to take upon him the Office of a Minister, until he  
 be lawfully called and ordained thereunto. And I have already  
 shewed, who are lawfully called and ordained. This being true,  
 it may not be listed in the number of your false Propositions,  
 which I intend to confute. It shall therefore passe untouched,  
 while I hasten to the following Proposition, which deserves a  
 just censure.

### The fifth Proposition.

*The work of Ordination, that is to say, An outward  
 solemn setting apart of Persons for the Office of  
 the Ministerie in the Church, by Preaching Pres-  
 byters, is an Ordinance of Christ.*

71. **N**ot so (my great Masters) by Presbyters it is not; but  
 by Bishops strictly so called, or (if you will) by Apo-  
 stles, it is Christ's owne Ordinance. The Seventy were Presby-  
 ters, they ordained not, we find no such Commission given  
 them. The Apostles did; because upon them and their Suc-  
 cessors only in that Sacred Office and Order, our Saviour con-  
 fer'd this power.

72. That the Seventy were not of equall ranke or order  
 with the Apostles, cannot be denied. If S. Hierome bear any  
 sway, he tells us, that "the seventy were, secundi ordinis, &  
 minoris gradus, of a second Order; and of a lower degrœ than the  
 Twelve were of." And Walo Messalini himselfe profeſſeth,  
 that "the Greek interpreters observe, that the Apostles were of  
 an higher dignitie then Presbyters. And with them he refolvest,  
 that they are of severall Orders. And withall he fairely ac-  
 knowledgeth, that "from the time these Orders were distingui-  
 shed, and that a Bishop became greater then a Presbyter, OR-  
 DINATION COULD NOT BE COMMON TO  
 THEM BOTH. But these Orders were distinguished in the  
 Apostles times; as appears by Theodore, and Beza's severall  
 Editions of the New Testament. From the Apostles times  
 therefore both these could not Ordaine. Besides two Orders they  
 are therefore not one and the same."

73. Yea, they were distinct, while the Apostles lived here on earth. If Walo Messal. say not so, believe me not. <sup>Episco-</sup> <sup>Ib. p. 62.</sup> *pi SVMMVM in Ecclesiastico Ordine GRADVM obtinent,*  
*ut olim tennere, qui AFOSTOLI vocabantur: Bishops hold*  
*the highest degree in the Ecclesiasticall Order, as heretofore*  
*those did, who were called Apostles. But then it was said of the* <sup>Ib. p. 269.</sup> *Councells moulded up of Both Orders,* <sup>uAq. 15. 22.</sup> *" It pleased the Apo-*  
*stles and Presbyters. Take his own words, and weigh them*  
*well. Tunc dicebatur in Concilis ex utroque Ordine compo-*  
*situs, & congregatis, "Ebbē τῆς Ἀποστολῆς, καὶ τῆς πρεσβυτηρίου. Two*  
*Orders they were then, and two Orders they are now; though*  
*it hath pleased the Church to change a title. And that the lower*  
*of these two did never warrantably Ordaine, is sufficiently*  
*manifested in the observations upon the third and fourth Pro-*  
*positions. Say you then what you will, frame what Ordinances*  
*you please, the Ordinations made by M<sup>r</sup> Edmund Calamy, and*  
*M<sup>r</sup> Henry Robrough, and by the whole Assembly of Assessors*  
*and Scribes, will be as good as nothing, meere nullities. And*  
*your new Presbyters shall be, what they were before, shop-*  
*men, or worse, and branded to all posterity with Ischyras.*

74. Now, I hope, every reasonable eye sees, that it is more then time for you to provide, that <sup>\* a Government of the</sup> <sup>Ord. p. 13.</sup> *Church be formed up to the full power, and worke of it; and that*  
*the whole course of Ordination of Ministers in an Ordinary*  
*way, be set up and settled for all the three Kingdomes. For this*  
*your frame is not built upon the foundation of Apostles and*  
*Prophets, Christ Iesu being the head corner stone; but upon*  
*the whimsies of your own braine.*

75. Hitherto, by your owne confession, ye have gone in no ordinary, no settled way: and therefore not in the way of Christ an<sup>t</sup> his Apostles. Neither is the whole course of your intended Ordination yet set up; your Wisedomes have not yet found it; no nor yet the Kirke of Scotland, from whom you take your paterne. Geneva and Amsterdam come short of your great intended Master piece. Norē of these have formed up a Government of the Church to the full power and work of it; their platforms worke low, and their power is empty; bat your braines flye high, and we shall have a work of wonder next October.

76. The whole course, you promise fairely; as yet, God knowes, ye have provided only for part of Ordination; unless ye make *Presbyters* and *Deacons* the same, as you have already shuffled *Bishops* properly so called, and *Presbyters* into one Order: cleane contrary to the ancient Church, and to the book of God. Thus you have pulled downe the *ordinary way*; God give you grace to see your error, that you may in time endeavour to set up the old, *the ordinary way*.

\* Ord. p. 4.

77. For Examination, provision is made; but especially, \* or first of all, That he, that is to be Ordained, must bring with him a testimoniall of his taking the Covenant of the three Kingdome, framed by a Rebellious combination, against the word of God, and the Lawes of this Kingdome; but according to the directions of the World, the Flesh, and the Divell. A testimoniall worthy of such an *Ordinance*, such *Ordainers*, and such *Orders*. Of this he must be sure to bring a *Testimoniall*. And without this neither *Learning* nor *holiness* of life will serve the turne.

y His age is to be twenty fourte years, at the least, Ord. p. 4.

z The Ministers appointed to ordain, shall proceed to enquire touching the grace of God in him, lb.

a lb. p. 8.  
b s. Joh: 6.

70, 71.

c s. Jo. 13. 22.  
d Ord. p. 4.  
e 2. Cor. 2. 16.

f 1. Tim. 3. 2.

g Tit. 1. 9.  
h Ord. p. 4.

78. For age they agree with our *Canons*. Touching grace will be an hard matter to enquire; <sup>a</sup> an examination of two severall daies, or of two severall yeares will hardly serve the turne. *Judas* had attended upon our Saviour three yeares and upwards; and yet when our Saviour told his *Apostles*, that <sup>b</sup> one of them was a *Divell*, and would betray him, *Judas* was little mistrusted by his fellow *Apostles*: for the text saith plainly, that <sup>c</sup> they looked one upon another, doubting of whom he spake. Indeed by righteouesness and holynesse of life, you and we may judge of grace. We may also make tryall of his <sup>d</sup> Learning and sufficiency in some good measure, by examination. But if we take sufficiency in a strict sence, <sup>e</sup> nō wēs māla inards, who is sufficient for these things? The man is hardly to be found in S. Pauls judgement: <sup>f</sup> for he ought to be vigilant, apt to teach; and <sup>g</sup> able by sound Doctrine to convince the gainayers. The *Independents* give you daily occasion to shew your abilities.

79. h Touching the evidence of his calling to the holy Ministry, will be a curious point to enquire. The onely way we know, is by enquiring of the Party to be ordained; whether he conceive

conceive and beleefe, that he is inwardly called to this Sacred Function : and by his answer to judge. So in this particular, beleefe is necessary on both sides : for <sup>k</sup> faith is the evidence of things not seen. And neither he, nor I, can see his inward calling.

Heb. 11. 1.

k Trial shall

be made of his

knowledge in

the chiefe

grounds of Re-

ligion, and of

his ability to

defend the

Orthodoxe do-

ctrine contai-

ned in them,

against all un-

sound, and er-

racious opinio-

ns. Ord. p. 6.

l Of his skill

in cases of

Conscience Ib.

m Ro. 13. 1, 2.

n 1. S. Pet. 2.

13.

o Rom. 13. 9.

p 16. v. 7.

q Jer. 22. 3.

r Ord. p. 7.

s Rom. 10. 15.

t v. 14.

u Art. 23.

v Confess Au-

gust. Art. 14.

x He is to be

sent to the

Church, or

other place,

where he is to

serve, there to

Preach three

several daies,

and to con-

verse with the

People, &amp;c.

Ord. p. 8.

toy 16. p. 9.

80. The Kules for examination are not much amisse ; onely I would gladly know of you, <sup>k</sup> what is the Religion, he is to be examined in; where the chiefe grounds therof are to be found. Which is the Orthodoxe Doctrine he is to defend : and which the unsound and erroneous opinions, he is to confute. Whether in case of Conscience it be upon some occasions lawfull to resist the higher, <sup>m</sup> the Supreme Powers, the King ? Cleane contrary to the Doctrine of those two great Apostles, S. Peter, and S. Paul, who command us to submit, to be subject to these powers of Conscience sake. Whether in case of Conscience, it be lawfull to rob men of their Wives, Mothers of their Children, and all these of their meanes ; when they have neither offended against the Law of God, nor the established Lawes of the Land ? Whereas the Law of God is, to give every man his owne, his due ; and <sup>n</sup> to wrong no man.

81. It is required also, that before his Ordination he Preach, and dispute. Preach before some judicious Corporation ; and maintaine a Dispute, as your Learned men did at Oxbridge. But I pray you, wheré doe you find it lawfull to Preach before Ordination ? S. Paul is of another mind. How shall they Preach, ( saith he ) except they be sent ? Much about the same time, that they beleue in him, of whom they have not heard. Indeed the <sup>a</sup> Church of England, and <sup>b</sup> the Confession <sup>c</sup> Confess Au- of Auspurge, submitte to S. Paul, and professe, that it is not law- gulf. Art. 14. full for any man to PR E B A C H P U B L I C K L Y, before he be law- <sup>d</sup> x He is to be fully called and sent. And who are lawfully called and sent, is declared, S. 56, 57. &c.

82. But lawfull calling and sending are grown out of date, and though the People are not competent Ordainers, yet are they held by you to be competent Judges of the worth and abilities of those that are desirous to take Orders. They must <sup>e</sup> have tri- all of their gifts for their edification. And after every ones tri- all, <sup>f</sup> in the last of his three dayes Preaching before a strange People, &c. and unknowne Parish, an Instrument in writing is to be affixed Ord. p. 8.

to the Church doore, and at the day appointed, any member of that Congregation may with all Christian discretion and patience, put in exceptions against him. What a frivoles thing is this? What a bable to please the People with, that they are to trye his gifts by three Lectures, which may be none of his owne; and by a fortnights or three weekes conversation, which may be easily dissembled? I shall not give you mine owne conjectures, least they be misconstrued: but I shall acquaint you with two observations of S Hierome. The first shall be concerning the Peoples ability to judge of Sermons. <sup>a</sup> Nihil tam facile, quam vitem plebeculam, & indoctam concionem Lingue volubilitate decipere. Nothing so easie, as to cheat the rude People, and an unlearned Congregation with a voluble tongue. The second is this; <sup>a</sup> In Sacerdotibus comprobantia unusquisque moribus suis favet, ut non tam bonum, quam SVI SIMILEM querat. When the choice of the Priest is in the People; every man so favours his owne manners, that he lookes not so much after a good man, as a man after his owne palate. We are likely then to see goodly Ministers swarne among us, if your Ordinance may prevale.

<sup>b</sup> Ord. p. 9.

83. Well, upon the Ordination day, a Solemne Fast is to be kept by the Congregation in that Church, where he is to serve, that they may more earnestly joyn in Prayer to God for a blessing upon the Person, and labours of this his servant. How much better had it been, to have trod in the Ancient steps of the Church, and to have the Ordination upon the Sundaies after the Ember weekes; when the whole Church of God Fasts and Prays for this very purpose, that it would please God, to powre downe his Spirit upon the Persons to be ordained the Sunday following; and to furnish them with such gifts and graces as are fit for so high a calling. For no question, but the Devotions of the whole Church of God together, are more acceptable to God, and more availeable with him, then the Fastings and Prayers of any one petty Parish.

<sup>c</sup> Ib. p. 10.

84. <sup>c</sup> The person to be ordained, is to be demanded in the face of the Congregation concerning his faith in Christ Jesus. A question not unseasonable for the times; for a friend of mine was questioned by M. Corbet for teaching, that the mother of Iesus Christ

**Christ was the mother of God.** <sup>d</sup> He is also to be examined, concerning his perswasion of the truth of the reformed Religion; which few men know where to finde. Where may we see the Articles of your Religion, or the rule you will be tryed by? Is the Reformed Religion contained in our 39 Articles? In the Apostles, Nicene, or Athanasius Creed? None of these are in your new Directory. It may be it is in the *Harmony of Confessions*. I wold to God you would tell us, which it is. Be it what it will, it is according to the Scriptures. Is this enough? Will not the Brownist and the Anabaptist, the Papist and the Antitrinitarian, yea and the Socinian, say as much? And some of these will put the best of your Elders shroudly to it to prove the contrary.

85. But why have we not a Directory for faith, as well as for Prayers? That so we may know, what your new reformed faith is. I think as your Prayers are unformed, so your faith is unfound; it is yet to be agreed on. A wonder it is, you are so long in voting it. But your wisedomes know, that it is impossible to vote a Religion, which might please all the adherents to this Rebellion. As therefore ye leave every man at liberty to the spirit of prayer, so have ye left every man free to choose his Religion, so it be not destructive to your Platforms. This you esteem to be that liberty of Conscience, which stints not the Spirit, and is the only curbe to Popery.

86. But you have a great care of <sup>e</sup> the Churches unity against Error and Schisme; he is therefore to be examined concerning his Zeale and Faithfulness in the maintenance of this unity. But have we not read of some, whose Faith is said to be Faction, whose Religion, Rebellion, & <sup>f</sup> whose Unity, Schisme? But how shall they maintaine Unity, that have dissolved the bonds of charity? That have raised suchand so many Schismes, as the Church hath hardly been acquainted with from her foundation? That have hatched and clucked up so many Errors and Heresies, that men and Angells stand amazed at? And yet a pretence of Unity, and a pretence of Reformation, may work much upon the weake People, as many other pretences have. Good Lord, how like the Devil we affect to be, to make show to be, what we are least; and to endeavour that, we seek to over-

<sup>d</sup> The Minister which hath Preached, shall demand of him, who is to be ordain'd, concerning his perswasion of the truth of the Reformed Religion, according to the Scriptures. Ib.

<sup>e</sup> He is to be demanded of his Zeale and Faithfulness in maintaining the Unity of the Church, against Error and Schisme. Ib.

<sup>f</sup> Tertul. de Prescrip.

c. 42.

throw. The rest of your *Interrogatories* are borrowed from our *Book of Ordination*, and from our *Canons*: as every thing else is, that is good in this *Directorie*.

87. In the *Ordination* I observe, that you call the Ministry <sup>¶ 37. p. 11.</sup> <sup>b 16. p. 12.</sup> <sup>a 16.</sup> <sup>k 16.</sup> a great worke, an h holy Service: and suddenly after he is to be exhorted to consider the greatness of his Office. I am glad, you have so good an opinion of the calling. If then it be such a worke, such an Office as yee speake of, why have you thrust such illiterate meane Persons into our Cures, as *Blakē Smiths*, *Taylors*, *Fett-makers*, and the like, with unwashed hands to meddle with this *holy Service*? Are these men fit to undertake so great a worke? Is it probable, that such as these should <sup>b both save themselves, and the People by them committed to their Charge.</sup> It is rather to be feared, that as <sup>a</sup> with *Nadab* and *Abihu* they offer strange fire, so with them they will perish in this fire, and draw the people into the same destruction.

88. Well, he is <sup>m</sup> set apart by *Imposition of hands* (that ancient Ceremonie of *Ordination*) to fulfill the worke of his Ministry in all things. What Ministry is this? Here is none named in particular. And yet there are more Orders of Ministers than one, witness your servant *Smeltingius*, who <sup>n</sup> acknowledgeth *Presbyters* and *Deacons* to be of two distinct Orders. But the *Church of England*, agreeably to the whole Church of God for 1500 years together, tells us, that <sup>o</sup> from the Apostles times there have been these Orders of Ministers in Christ's Church. **BISHOPS, PRIESTS, and DEACONS.**

89. His Ministry? Hath it no speciall, or particular name to be knowne by? Alas *Ministry* and *Minister* are words of a large extent, generall names that reach to all Orders, and per chance further. *Minister* is the *Genus*, which hath these *Species* under it, *Bishop*, *Priest*, and *Deacon*; and each of these is a *Minister*. But before we can tell, which of these is meant, there must be added a specificall difference: as there must be to a *Creature*, before we can conceive, what manner of *Creature*, or of *living Creature* is intended. What though, In all things, be added; yet all these things will reach no further, then to those things, which are within the compasse or power of that *his Ministry*, to which he is ordained. And so for all

<sup>n</sup> *Smelting. Ans.*  
<sup>p. 63.</sup>  
<sup>o</sup> Preface to  
the Book of  
*Ordination.*

this we are to seek, to what *Ministry* he is set apart. Whereas in our *Book of Ordination*, in the *Pontificals*, and *Euchologe*, every person in his *Ordination* is by name assigned to his particular Order.

90. Indeed I must confess, your *Minister* is expressed to be a *Presbyter*; before *Ordination*, pag 4. as also after *Ordination*, pag. 15. but at *Ordination*, *Minister*. As if *Presbyter* and *Minister* were convertible termes, names of the selfe same signification. True it is, that every *Presbyter* is a *Minister*, but every *Minister* is not a *Presbyter*; no more then every living Creature is a man, though every man be a living Creature. I should rather conceive a *Minister* to be a *Deacon* then a *Presbyter* in our language; because we usually translate, *Sacerdos* and *Sacerdotis*, *Ministry*, and *Minister*, 2 Cor. 13. 23. 2 Tim. 4. 5. &c. But you must enjoy your owne words, and your own meaning, though they be contrary to the sente and custome of the Church.

91. Order also is taken, that *One of the Ordainers exhort p Ord. p. 12. and charge the People in the name of God, willingly to receive and acknowledge him as the Minister of Christ, and to maintaine, encourage, and assist him in all the parts of his Office.* No question to be made of their willingness to receive and acknowledge a new *Minister*. Novelties are pleasing, and the People having itching ears, will heap to themselves Teachers after their owne lusts and fancies. But when it comes to maintenance, yee shall find, that an *Exhortation or Charge* will not serve the turne. For though <sup>4</sup> their *Prophets prophecy falsely*, and the <sup>1</sup> *Jer. 5. 31.* People love to have it so, yet experience hath taught you, that maintenance comes hardly from them, till your Orders and Ordinances constraine them to pay. You have been therefore, and will be enforced to take a more strict course for the maintenance of your *Ministers*.

92. But when it comes to assistance, they will be forward <sup>1</sup> *Ord. p. 12.* enough: for your *Ordinance* is, that <sup>1</sup> *the People be charged to assist the Minister in all the parts of his Office.* What? Are all <sup>1</sup> *Heretico- sum quia tam Latice sacer- dotalta munera infungunt.* Presbyters? Are all Ministers? Are all Teachers? <sup>1</sup> By your *Ordinance*, not only some, but all the People are turned Prophets. The People must assist the Minister in Baptizing, in

Preaching , in administering the Lords Supper : for all these belong to his Office . If this be not your meaning , you should have done well , to have expressed your selves in plainer termes , that we might understand your meaning . For this is certaine , that no man can assist a Presbyter in all the parts of his Office , that is hot of the same Office . For though a Deacon may assist the Presbyter in the administration , he cannot assist him in the Consecration of the Lords Supper . And your selves will say , that a Deacon may not assist him in Imposition of bands . How then may the People assist him in all the parts of his Office ? Surely either the meaning , or the expression is not good ; that's plaine .

93. I have done with your Directorie , I have discharged  
 u Ord. p. 12. my Conscience : and I would to God , I could <sup>u</sup> dismiss you  
 with a Blessing . With a Prayer I may , beseeching God so  
 abundantly to blesse you with his grace , that you may see your  
 foule Impieties , and Repent , and in time , while it is called  
 today , discharge your Consciences , knowing assuredly , that  
 you must appeare , and give a strict account for all your Ordin-  
 nances and Actions before the impartiall Barre of that uner-  
 x Heb. 10. 31. ring Judge Christ Jesu . And <sup>x</sup> a dreadfull thing it is to fall  
 into the Hands of the Everliving God . Then an Ordinance of  
 Parliament , or the Protection of both Houses shall stand you ,  
 and your Divine Assembly in small stead . In that day your  
 Ordinances , and Actions , and Intentions , shall be throughly  
 y S. Ioh. 5. 29. sifted , and layed open before yout faces . Then <sup>y</sup> they , thac  
 have done good , shall goe into the Resurrection of Life , and they  
 that have done evill , into the Resurrection of Damnation . God  
 give every one of us grace to lay this to heart , that so we may  
 avoyd the wrath to come . A M E N .

F I N I S.

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